

Ganj-ul-Asrar  
(English Translation with Persian Text)

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(English Translation with Persian Text)

Author

Sultan-ul-Arifeen

**Sultan Bahoo**



Translated

**Mrs. Ambreen Moghees Sarwari Qadri**

# GANJ-UL-ASRAR

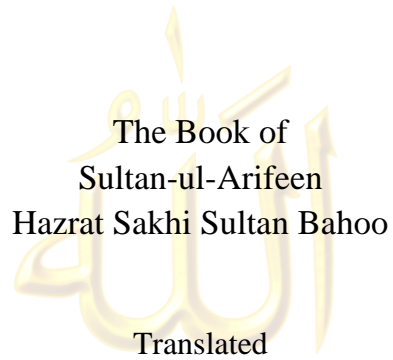
(English Translation with Persian Text)





# GANJ-UL-ASRAR

(English Translation with Persian Text)



The Book of  
Sultan-ul-Arifeen  
Hazrat Sakhi Sultan Bahoo

Translated

Mrs. Ambreen Moghees Sarwari Qadri  
M.A. Mass Communication

**SULTAN-UL-FAQR PUBLICATIONS LAHORE**

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Contact # 0321-4151910, 042-35436600, 0322-4722766

4-5/A Extension Education Town, Wahdat Road, Lahore Pakistan

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Dedicated with respect to my Murshid

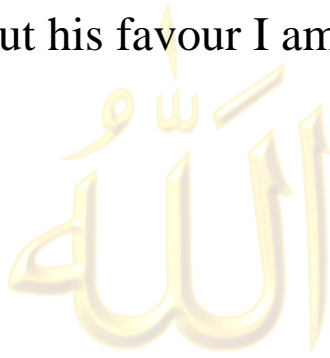
Sultan-ul-Ashiqeen

Khadim Sultan-ul-Faqr Hazrat Sakhi

Sultan Mohammad Najib-ur-Rehman

Madzillah-ul-Aqdus,

Without his favour I am nothing.



## PREFACE



The literal meaning of *Ganj-ul-Asrar* is “The Treasure of Divine Secrets”. The writer Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo has very conveniently and interestingly disclosed these secrets in the book. The most impressive aspect of Hazrat Sultan Bahoo’s writing is that he follows an entirely different style of writing in all his books, which is always pleasing and captivating. Every reader derives spiritual beneficence from his words, at whichever mystic level he maybe. In this particular book Hazrat Sultan Bahoo has explained the marvels of his Sarwari Qadri Order in a very easy to understand manner and described the grandeur of Sarwari Qadri Spiritual Guide and his disciples.

Originally *Ganj-ul-Asrar* is written in Persian language. I am having the honour of translating it into English on the order of my Murshid Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman Madzillah-ul-Aqdus, who is the spiritual descendant of Hazrat Sultan Bahoo and the Sarwari Qadri Perfect Spiritual Guide in this era. For this translation he provided me the Persian manuscript of *Ganj-ul-Asrar* written by Khalifa Gul Mohammad Sindhi in 1323 Hijri (1905 AD). There are a few other manuscripts of *Ganj-ul-Asrar* available which are written by:

1. Ameer Haider son of Syed Shah Mohammad, in 1206 Hijri
2. Mohammad Raza, in 1306 Hijri
3. Mohammad Bakhsh, in 1370 Hijri
4. A manuscript of *Ganj-ul-Asrar* is available in Iran Pakistan Institute of Persian Studies (*Ganj Bakhsh library, Islamabad*) which was written in 1303 Hijri but the writer’s name is not mentioned on it. It is in fact a script which includes four books of Hazrat Sultan Bahoo i.e. *Ganj-ul-Asrar*, *Majalisa-tul-*

*Nabi, Risala Roohi Sharif* and *Taigh-e-Barhana*. The series number of this book is 12473.

5. There is another script available in Iran Pakistan Institute of Persian Studies (*Ganj Bakhsh library, Islamabad*) which includes three books of Sultan Bahoo i.e. *Majalisa-tul-Nabi*, *Ganj-ul-Asrar* and *Noor-ul-Huda*, written by Hakeem Ghulam Hussain in 1322 Hijri. The series number of this book is 12830.

The printed script of *Ganj-ul-Asrar* is available in “*Nuskha-e-Mutabarika*” which consists of four books by Hazrat Sultan Bahoo i.e. *Risala Roohi Sharif*, *Ganj-ul-Asrar*, *Mohabbat-ul-Asrar* and *Majalisa-tul-Nabi*. It was published by Itehad Press Lahore on the request of Haji Mohammad Siddique who was a book trader at the shrine of Hazrat Sultan Bahoo. This printed script is found from Masood Jhandir Research Library Mailsi.

The only English translation of *Ganj-ul-Asrar* till now is done by Zaheer Gondal which he has not done directly from Persian text but from the Urdu translation of *Ganj-ul-Asrar* done by K.B Naseem. This English translation is available on internet but without the original Persian text of *Ganj-ul-Asrar*.

This translation would not have been possible without the guidance of my Murshid Sultan Mohammad Najib-ur-Rehman who is always a source of inspiration and spiritual help for me. Whatever skills I have, owe to his favour and kindness. All my gratitude cannot be enough for his limitless blessings.

I am thankful to my husband Mohammad Moghees Sarwari Qadri and my dear fellow disciple Mrs. Yasmeen Khurshid Malik Sarwari Qadri who reviewed this book and gave suggestions to improve it. I am also thankful to Dr. Hamid Jamil Sarwari Qadri who composed this book.

May this book become a source of guidance on the Path of Righteousness for all the Muslims and specially for the Seekers of Allah. Amin

Lahore, Pakistan  
November-2015

Mrs. Ambreen Moghees Sarwari Qadri  
M.A Mass Communication  
University of The Punjab



## SHORT BIOGRAPHY OF SULTAN-UL-ARIFEEN HAZRAT SAKHI SULTAN BAHOO

Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo was born on Thursday, the 1st of Jamadi-us-Sani in 1039 H (17 January, 1630 A.D) at dawn, in the reign of Mughal Emperor Shah Jahan in Shorkot, District Jhang, Pakistan (*then India*). He belonged to the “Awan” tribe of the progeny of Hazrat Ali Bin Abu Talib. Awans are Hazrat Ali’s children from wives other than Hazrat Fatima Razi Allah Anha. Sultan Bahoo’s father Bazayd Mohammad was a soldier by profession and a titleholder in Shah Jahan’s army. His mother, Bibi Rasti was a Saintly woman. She was spiritually informed of Sultan Bahoo's grandeur and spiritual status before his birth and according to his status of Fana-Fi-Hoo (*annihilation in Hoo*) his name Bahoo (One with Hoo هُو) was revealed to her.

Sultan Bahoo says:

نام باهو مادر باهو نہاد  
زائمه باهو دائی با هو نہاد

Meaning: Bahoo's mother named him Bahoo because Bahoo has always remained with Hoo (هُو).

Hazrat Sakhi Sultan Bahoo was a Wali (*Saint, Friend of Allah*) by birth. He remained engrossed in heavenly experiences and doubtless spiritual triumphs from his early age. Sultan Bahoo gained his early mystic and spiritual education from his mother. A non Muslim would immediately recite Kalma and accept Islam if his eyes fell upon The Divine Face of Sultan Bahoo, such was the intensity of The Divine Theophanies radiating from him.

Sultan Bahoo states in his books, “I searched for a Murshid<sup>1</sup> for thirty years but in vain”. It was because he already held such elevated levels of Faqr where access of anyone is extremely arduous. Sultan Bahoo relates one of his revelations in his books that one day, engrossed in Allah’s Vision, he was wandering in the suburbs of Shorkot when Hazrat Ali Bin Abu Talib came and took him to The Holy Assembly of Prophet Mohammad where the four Pious Caliphs, Sacred Family (*Ahl-e-Bait*) of Prophet Mohammad and Hazrat Shaikh Abdul Qadir Jilani were also present. There, Sultan Bahoo took bayat<sup>2</sup> at the sacred hand of Prophet Mohammad who entrusted him to Hazrat Shaikh Abdul Qadir Jilani for further spiritual guidance. That is why Hazrat Sakhi Sultan Bahoo always refers Shaikh Abdul Qadir Jilani as his Murshid in his books. He says, “When Ghaus-ul-Azam Shaikh Abdul Qadir Jilani blessed me spiritually, I surpassed all the spiritual levels from eternal beginning till eternal end.” Afterwards, following the orders of Shaikh Abdul Qadir Jilani, Sultan Bahoo took bayat at the hand of Shaikh Pir Abdul Rehman Jilani Dehlvi who entrusted The Divine Trust of Faqr to Hazrat Sakhi Sultan Bahoo in just a single meeting.

The splendour of Hazrat Sakhi Sultan Bahoo is beyond anyone's speculation. He is blessed with the extremities of Faqr and stationed at the status of Sultan-ul-Faqr V. He says, “The Holy Prophet has ordered me to guide everyone, Muslim or non Muslim, fortunate or unfortunate, alive or dead and he has entitled me as Mustafa Sani (*Mustafa The Second*) and Mujtaba Akhir Zamani (*Mujtaba of The Last Era*) with his pearl divulging tongue.” (Risala Roohi Sharif)

The spiritual order of Hazrat Sakhi Sultan Bahoo is The Sarwari Qadri Order. The Qadri Order reaches Prophet Mohammad

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<sup>1</sup> The Divine Spiritual Guide

<sup>2</sup> Oath of Allegiance-When a person becomes a disciple, he hands over himself to his Spiritual Guide in exchange of spiritual guidance after bayat. This infact is a pact between Allah and His Slave which eternally bonds the Murshid with his disciple.



through Shaikh Abdul Qadir Jilani. There are two offshoots of Qadri Order, Zahidi Qadri and Sarwari Qadri. Hazrat Sakhi Sultan Bahoo considers only The Sarwari Qadri Order the proper and real Qadri Order. He says:

- Qadri Order has two off shoots, Zahidi Qadri and Sarwari Qadri. Sarwari Qadri Murshid has perfect command over *Ism-e-Allah Zaat* (*The Personal Name of Allah which represents The Divine Essence and all His Attributes*) that is why when he blesses a Seeker with The Divinity of *Ism-e-Allah Zaat*, he grants him an equal status of his own, thus the Seeker becomes so indifferent to all needs and completely resigned to Allah's Will that gold and soil become equal for him. On the contrary, the follower of Zahidi Qadri Order has to devote at least twelve years to very hard mystic struggles, then Shaikh Abdul Qadir Jilani helps him and elevates him to the status of *majzoob*<sup>3</sup> devotee, while the status of a Sarwari Qadri devotee is that of belovedness. (**Kaleed-ul-Tauheed Kalan**)

He describes the status of Sarwari Qadri Murshid and devotees in these words:

- What is the initial status of an accomplished Sarwari Qadri Murshid? It is that he elevates the Seeker spiritually on the very first day, with his one glance and *Zikr* (*invocation*) of *Ism-e-Allah Zaat*, to such heights that the Seeker is completely drowned in The Divine Union and finds presence in The Holy Assembly of Prophet Mohammad. The Murshid who cannot do this is not a proper Sarwari Qadri. (**Kaleed-ul-Tauheed**)

Hazrat Sakhi Sultan Bahoo himself holds this status. He says:

ہر کہ طالب حق بود من حاضرم      ز ابتدا تا انتہا، یک دم بوم  
طالب بیا! طالب بیا! طالب بیا!      تا رسانم روزِ اوّل باخدا

<sup>3</sup> The devotee who cannot tolerate the effects of Divine Light and loses his senses

Meaning: For every true Seeker of Allah I render my guidance. I can take him from the initial stage of the spiritual journey to the final and supreme level in just a moment. Come to me! Come to me! Come to me O' Seeker of Allah! I can take you to Allah on the very first day.

Hazrat Sakhi Sultan Bahoo could not avail the opportunity to receive formal worldly education because he was ever absorbed in the deep Ocean of Divine Unity, even then he has written 140 books.

All of his books are in Persian except the collection of his poetry which is in the form of Punjabi quatrains.

Sultan Bahoo's books are masterpieces of The Divine Knowledge. He proclaims that if anyone could not find a Murshid, his books will prove to be a medium for him to reach the Perfect Sarwari Qadri Murshid who will guide him to Allah.

Sultan Bahoo's writing style is very simple and easy to understand even for a less educated person. His writings are so influential that they envelop the reader completely. If these books are read respectfully after ablution, an ocean of spiritual beneficence pours down to the reader. If a reader continues reading them with complete faith and true heart, he will be guided towards the Perfect Sarwari Qadri Murshid who is the real spiritual successor of Sultan Bahoo in the present age.

Translations of Sultan Bahoo's following books are available in the market:

- (1) Abyat-e-Bahoo (*Punjabi Poetry*) (2) Dewan-e-Bahoo (*Persian Poetry*) (3) Ain-ul-Faqr (4) Majalisa-tul-Nabi (5) Kaleed-ul-Tauheed (*Kalan*) (6) Kaleed-ul-Tauheed (*Khurd*) (7) Shams-ul-Arifeen (8) Ameer-ul-Kaunain (9) Taigh-e-Barhana (10) Risala Roohi Sharif (11) Ganj-ul-Asrar (12) Mahak-ul-Faqr (*Khurd*) (13) Mahak-ul-Faqr (*Kalan*) (14) Asrar-e-Qadri (15) Aurang Shahi (16) Jamay-ul-Asrar (17) Aqal-e-Baydar (18) Fazal-ul-

Laqa (*Khurd*) (19) Fazal-ul-Laqa (*Kalan*) (20) Miftah-ul-Arifeen (21) Noor-ul-Huda (*Khurd*) (22) Noor-ul-Huda (*Kalan*) (23) Taufeeq-ul-Hidayat (24) Qurb-e-Deedar (25) Ain-ul-Arifeen (26) Kaleed-e-Jannat (27) Muhkim-ul-Fuqara (28) Sultan-ul-Waham (29) Deedar Bakhsh (30) Kashf-ul-Asrar (31) Mohabbat-ul-Asrar (32) Tarfa-tul-Ain (*this book is also known as Hujjat-ul-Asrar*).

Sultan Bahoo has not used the conventional terms of Sufism or Mysticism for his teachings, rather he calls them 'Faqr'. Faqr is the spiritual way which leads to The Divine Knowledge and Vision of Allah. In all his books he lays emphasis on acquiring the way of Faqr under the spiritual guidance of a Sarwari Qadri Murshid. He declares the Zikr<sup>4</sup> and Tasawur<sup>5</sup> of Ism-e-Allah Zaat the key to the ultimate sanctity and purgation of soul after which the soul is blessed with The Divine Vision and presence in The Holy Assembly of Prophet Mohammad, which are the most elevated spiritual stations.

Hazrat Sakhi Sultan Bahoo says in his books that despite all his efforts he could not find a truly capable Seeker of Allah to whom he could entrust The Divine Trust of Faqr for the future guidance of devotees, so on the 1<sup>st</sup> of Jamadi-us-Sani in 1102 H (*1<sup>st</sup> March, 1691 A.D*) he passed away without transferring this Trust to anyone. Afterwards, Hazrat Sakhi Sultan Bahoo entrusted it spiritually to Syed Mohammad Abdullah Shah Madni Jilani. The Shrine of Hazrat Sakhi Sultan Bahoo is in Jhang, Pakistan. His urs is held on the first Thursday of Jamadi-us-Sani.<sup>6</sup>

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<sup>4</sup> Invocation

<sup>5</sup> Contemplation

<sup>6</sup> To read the complete biography and teachings of Hazrat Sakhi Sultan Bahoo please read the books "*Shams-ul-Fuqara*" and "*Mujtaba Akhir Zamani*" written by Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman, or their English versions titled as "*Sultan Bahoo-The Life and Teachings*" and "*The Spiritual Guides of Sarwari Qadri Order*" respectively.

# GANJ-UL-ASRAR

## ENGLISH TRANSLATION



In the name of Allah, Most Merciful, Most Beneficent. All praises are for Allah who is The Sustainer of the worlds, The Immortal, The Unperishable and The Sole Provider of livelihood to every creature of the eighteen thousand worlds.

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

Meaning: No one is like Him and only He is The All Hearing and The All Seeing.

Infinite praises, blessings and glory for The Holy Prophet who is The Master of the masters and his sacred Progeny, Family and Companions. The writer of this book, Faqeer Bahoo son of Bazayd, who belongs to the Awan tribe and lives in the vicinity of Shorkot, sacrifices his life for them. He is united with Allah, Knower of Allah and the follower of the Qadri<sup>7</sup> Order.

Faqeer Bahoo is going to write a few words about The Divine Way of Ism-e-Allah Zaat<sup>8</sup> which blesses the Seekers of Allah with the presence of The Holy Assembly of Prophet Mohammad and spiritual meeting and slavery of Hazrat Shah Mohiyyudin Ghaus-ul-Azam Shaikh Abdul Qadir Jilani. This way is completely in accordance with the Quran and Hadith and gives awareness about capturing the nafs<sup>9</sup> after getting rid of the evilness of satan and worldly desires. It also teaches renunciation

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<sup>7</sup> Whenever Hazrat Sultan Bahoo mentions the "Qadri Order" he actually refers to Sarwari Qadri Order which is his own order and started from Shaikh Abdul Qadir Jilani.

<sup>8</sup> The Personal Name of Allah which represents The Divine Essence and all His Attributes.

<sup>9</sup> Inner baser self which keeps a person away from Allah by trapping him in worldly desires.

of the world, complete Trust upon Allah and the ways of acquiring The Divine knowledge and then takes to the final level of Faqr<sup>10</sup> Fana Fillah<sup>11</sup>. Knowledge about every waystation and spiritual level from beginning till the end of this esoteric journey has been written in this book and is titled as *Ganj-ul-Asrar (The Treasure of Divine Secrets)*. Although, reading this book apparently grants only a part of the whole knowledge but in reality it covers all the knowledge of every part and The Whole. It contains solution of all the problems, purifies the innerself (of its reader<sup>12</sup>) and elevates him from the level of Ilm-ul-Yaqeen<sup>13</sup> to Ain-ul-Yaqeen<sup>14</sup> and Haq-ul-Yaqeen<sup>15</sup> during his spiritual journey.

Although, it is said that purity of innerself and the levels of belovedness are gained by the physical and spiritual prayers and deeds and they also take to the second level of faith i.e. Ain-ul-Yaqeen where the inner eye gains power of sight but you must know that they can never take to the final destination. By the continuous Zikr<sup>16</sup> the invoker reaches the level of Tareeqat<sup>17</sup> where the flame of Divine Light burns his heart (in the fire of Divine Love) and The Divine Theophanies fall upon his soul. By their effects the Seeker of Allah remains anxious and restless due to the separation from The Beloved (Allah) which makes him crazy and he reaches the level of a Majzoob<sup>18</sup>. The final and third level of faith i.e. Haq-ul-Yaqeen can be approached at only by gaining The Divine Knowledge of Reality. Whoever found The Divine Knowledge, found it by drowning himself in this Knowledge. Allah says:

وَأَعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ ﴿٩٩﴾



<sup>10</sup> The Divine Way to the Vision and Closeness of Allah

<sup>11</sup> Annihilation in Allah

<sup>12</sup> The words in brackets are by the translator

<sup>13</sup> Faith gained through knowledge. This is the first level of faith.

<sup>14</sup> Faith gained through observation. This is the second level of faith.

<sup>15</sup> Faith gained through experience. This is the third and final level of faith.

<sup>16</sup> Repeated invocation of Names of Allah

<sup>17</sup> Mysticism

<sup>18</sup> The devotee who cannot tolerate the effects of Divine Light and loses his senses

Meaning: And worship your Lord so much that you attain to the ultimate level of faith (Al-hijr-99)

This book is written following the teachings of The Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam and according to the school of thought of Shah Meeran Jilani<sup>19</sup> who is the Omniscient Spiritual Guide and the Perfect Knower of Allah. In this era, the Mohiyyuddin Second<sup>20</sup> is exactly on the footsteps of Hazrat Muqem and is attributed with generosity, being free from the satanic greed.

شاه میران ثانی شاه امیر  
شہسوار معرفت روشن ضمیر

Meaning: Hazrat Shah Ameer is the Second Shah Meeran<sup>21</sup>. He is a great scholar of Divine Knowledge and blessed with enlightened insight.

چون نباشد سید قادر قوی  
چون نباشد سید اولاد علی  
چون نباشد سید پاک نسل  
چون نباشد سید اصل وصل

Meaning: Why shouldn't he be blessed with great powers and grand status, after all he belongs to the sacred progeny of Hazrat

<sup>19</sup> Refers to Ghaus-ul-Azam Shaikh Abdul Qadir Jilani

<sup>20,21</sup> Mohiyyuddin and Shah Meeran are the titles of Ghaus-ul-Azam Shaikh Abdul Qadir Jilani. Hazrat Sultan Bahoo met many Saints during his search for Murshid Kamil Akmal. Among those Saints Syed Mohammad Ameer Hajravi was also included who was the son of Hazrat Saif-ur-Rehman son of Syed Mohammad Muqem Mohkimmuddin Hajravi and also the superior of his shrine. He belonged to the progeny of Hazrat Bahawal Sher Hajravi. Most probably Sultan Bahoo is referring to Syed Mohammad Ameer Hajravi with the title of "Second Mohiyyuddin" and "Second Shah Meeran" because in the next poem he has called him the son of Saint Muqem and descendant of Lal Bahawal

Ali Razi Allah Anhu. He is a pure Syed<sup>22</sup> and united with The Truth.

هر که را پدرش بود عارف مقیم  
چون نباشد سید راه مستقیم

Meaning: Since he is the son of great Knower of Allah, Hazrat Muqem, so he has to be the follower of the Straight Path.

شرف زان لعل بهاول با وصال  
نظر بر قبرش مکن شوریده حال

Meaning: He has the honour to belong to the progeny of Lal Bahawal who was united with Allah. You must not underestimate his grand status by watching the poor condition of his shrine.

تارک و فارغ ز دنیا و از هوا  
دائما خوش وقت وحدت با خدا

Meaning: He has renounced the world and got rid of the desires of nafs. He is ever united with Allah blissfully.

اصل جیلانی ز باطن مصطفیٰ  
این مراتب قادری قدرت اله

Meaning: By The Divine Command, the true Qadri Faqeer<sup>23</sup> has got such an elevated level that his reality is Shaikh Abdul Qadir Jilani and his soul is The Holy Prophet himself.

شد مرید از جان باهو بالیقین  
خاک پای شاه میران راس دین

<sup>22</sup> Belonging to the progeny of The Holy Prophet from Hazrat Ali and Hazrat Fatima

<sup>23</sup> The Saint who travels the path of Faqr following the Qadri Way and reaches its final level i.e. Oneness with Allah.

Meaning: Bahoo is the humble slave of Shah Meeran who himself is the true religion. Bahoo has become his disciple with his heart and soul and with complete faith in him.

Know that the Qadri way dominates all the other mystic ways because if the beginning of a Qadri disciple is compared with the finality of a disciple of any other Order, the Qadri will be the superior. In this way, the knowledge of presence of The Holy Assembly of Prophet Mohammad is granted on the very first day and Hazrat Pir Dastgeer<sup>24</sup> dignifies the disciple by letting him have honourable ranks and titles by The Holy Prophet. Hence, if a Murshid<sup>25</sup>, who claims to be a Qadri, does not possess such authority then he should not be considered on the Qadri Way. He himself needs to follow a Qadri Murshid. Secondly, the final level of the special Qadri disciples is that they dive in the ocean of Divine Oneness every moment and bring out priceless pearls (*of Divine Secrets and Knowledge*) out of it like skilled divers. They keep those pearls safe in their beings like the shell. The value of their treasure (*which they have collected in the form of pearls of Divine Secrets*) will be known on the Doomsday. The Holy Prophet said:

مَنْ عَرَفَ رَبَّهُ فَقَدْ كَلَّ لِسَانَهُ ❁

Meaning: Whosoever recognizes Allah becomes speechless.

تا توانی خویش را از خلق پوش  
عارفان کی بوند این خود فروش

Meaning: You should hide yourself (*i.e. your spiritual relation with Allah*) from the world as much as possible. How could the self-boasting people become the Knowers of Allah!

<sup>24</sup> Title of Shaikh Abdul Qadir Jilani, meaning "The one who patronizes and helps in all matters."

<sup>25</sup> The Divine Spiritual Guide



If a disciple of any other order spends his whole life in mystic struggle and exhausts himself in hard devotional exercises, he cannot reach even the level of the lowest ranked Qadri disciple. As, the mystic struggle grants energy and nourishment to a Qadri disciple and his sleep takes him to The Divine Observation. For the follower of this way hunger and satiation are the same, sleeping and awakening are alike, intoxication and vigilance are equal, speech and silence are the same. Common people think about the men of this way that they are talking to them but they are in fact continuously conversing with Allah, His Prophet Mohammad and Shah Mohiyyuddin Jilani. They eat the food of this world (*i.e. physically live in this material world*) but perform the deeds of that (*spiritual*) world. Their attention, sight, inspiration and thoughts are completely related to The Divine Union. Hence, their reality can never be known and understood by the spiritually blind and distracted ones.

The Qadri Way rules over both the worlds because it leads to the level of Fana Fillah Faqeer, who is the perfect Knower of Allah and One with Him, through the Tasawur<sup>26</sup> of Ism-e-Allah Zaat. Such a Qadri Faqeer is entitled as The Lion, The King and The Man of Divine Secrets.

The follower of Qadri Way should abstain from three things. Firstly music, because it creates lust and desires of nafs. The perfect Qadris are not inclined towards music as they are always engrossed in Allah. Whoever is attentive towards Allah, music can neither distract him nor create desires of nafs in him. Such followers of Qadri way are the Men of Divine Knowledge and Compassion, hence they refrain from the illusionary and deceitful effects of music.

You must know that music does not give life to the soul rather it carries away from Allah and His Prophet Mohammad and

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<sup>26</sup> contemplation

brings embarrassment only. Although, there is a kind of music whose effects on the soul helps in reaching the level of Kashf-ul-Qalob<sup>27</sup> and Kashf-ul-Qaboor<sup>28</sup> but keeps one deprived of the presence of The Holy Assembly of Prophet Mohammad and Union with Allah. Though music excites its listeners and creates strange sensations but all these are just distracting satanic effects, one should abstain from them thousand times. Since, a Qadri follower gets anxious for Allah only through the effects of Tasawur of Ism-e-Allah, so listening music is completely forbidden for him (*as it will distract him from Allah*). Secondly, he should refrain from the world and thirdly, from the worldly people. Whosoever does not follow these things is not on the Qadri Way.

A Qadri Seeker has three signs. Firstly, he becomes generous (*in the way of Allah*) by the Zikr of Ism-e-Allah and is blessed with such insight which enables him to observe the reality of things, hence, soil and gold become equal for him. Secondly, Allah grants such spiritual powers to a Qadri Seeker that whosoever seeks guidance from him on the Way to Allah, he can grant him the whole Divine Knowledge from eternal beginning till the end only by his single spiritual glance. Whosoever is jealous of this way, is disgraced in both the worlds. Thirdly, the Qadri Seeker is blessed with the vision of both the worlds. These powers are possessed by the Perfect Murshid of the Qadri Way only. When he blesses any true Seeker, he elevates him to the grand level of his own in just one day. 'Qadri' is entitled so, because he is empowered by The Qadir<sup>29</sup> Himself. The Murshid who has not got such powers should not be called Qadri.

There are three other important things which are inevitable for the Qadri Knower of Allah. Firstly, he should have the knowledge of the true and hidden meanings of The Divine Words such as the verses of The Holy Quran and the apparent words of

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<sup>27</sup> Unveiling of the states of hearts

<sup>28</sup> Unveiling of the states of graves

<sup>29</sup> The Omnipotent, The All Powerful Allah

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ Meaning: There is no one to be worshipped except Allah and Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam is His Messenger.

Secondly, the Qadri follower should ever remain in the state of offering The Divine Prayer of Vision of Allah which is the hidden prayer that connects with Allah and grants engrossment in Him.

Thirdly, the Qadri Seeker should have the knowledge of The Divine Secrets. He should be blessed with The Divine Observation with perfect verification of heart. He should also have experienced all the spiritual states and reached the stage where he is ever present in The Holy Assembly of Holy Prophet Mohammad being converted into Noor<sup>30</sup>. The Fana Fillah Baqa Billah<sup>31</sup> Faqeer Saints are blessed with ultimate Union of Allah and such spiritual ecstasy which has no decline. Although, they are not rich outwardly but are enriched inwardly, however they do not boast about their highest spiritual level. Allah says:

وَاللَّهُ غَنِيٌّ وَأَنْتُمْ الْفُقَرَاءُ ۖ (محمد-38) ❁

Meaning: Allah is The Generous and you are the Faqeers. (Mohammad-38)

Allah says:

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (يونس-62) ❁

Meaning: Beware! Verily, the Friends of Allah will not have any fear, nor will they grieve. (Yunus-62)

Hadith:

إِذَا كَمَّ الْفَقْرُ فَهُوَ اللَّهُ ❁

Meaning: When Faqr is accomplished that is Allah.

Hadith:

<sup>30</sup> The Divine Light

<sup>31</sup> Annihilated in Allah and Immortal with Allah

الْفُقَرَاءُ لَا يَحْتَاجُونَ إِلَّا إِلَى اللَّهِ ط ❁

Meaning: The Faqeer needs nothing from anyone but Allah.

I am really surprised at those who have misunderstood the meaning of *فَفِرُّوْا إِلَى اللَّهِ* (Run towards Allah) as *فَفِرُّوْا مِنَ اللَّهِ* (Run away from Allah). They do not have even a hint of Divine Knowledge but consider themselves blessed with Divine Presence. Actually, they have just got the power of deceptive miracles and unveiling which makes them proud and keeps them away from The Divine Knowledge. Eventually they are tormented and disgraced due to their lust for worldly riches and fame. What do “the world” refer to?

آنچه از حق باز دارد دنیای زشت  
آنچه با حق می برد مزرعه بهشت

Meaning: Whatever keeps you away from Allah is the hideous world and whatever takes you towards Allah is heavenly.

Interpretation of the Hadith *الدُّنْيَا مَرْعَى الْآخِرَةِ ط* (Worldly life is preparation for the life hereafter) is that whatever Allah grants you, you should spend it in the Way of Allah.

Once The Holy Prophet said:

إِنَّ أَمَامَكُمْ عَقَبَةً لَا يَتَجَاوَزُهَا إِلَّا الْمُخَفَّفُونَ فَقَالَ رَجُلٌ مِنَ الْمُخَفَّفُونَ وَمِنْ الْمُثْقَلِينَ فَقَالَ أَعِنْدَكَ قُوَّةٌ يَوْمَ قَالَ نَعَمْ وَعَدِ قَالَ نَعَمْ وَبَعْدَ عَدٍ قَالَ لَا فَقَالَ لَوْ كَانَ عِنْدَكَ قُوَّةٌ بَعْدَ عَدٍ لَكُنْتَ مِنَ الْمُثْقَلِينَ ط ❁

Meaning: There is a high mountain (*world*) before you which cannot be crossed by anyone except those who are Light weighted (*not burdened with worldly wealth*). A bedouin asked, “O’ Holy Prophet! When does a light weighted person become

burdened?” The Holy Prophet asked him, “Do you have food for today?” That bedouin replied, “Yes”. The Holy Prophet asked, “Do you have food for tomorrow”? He replied, “Yes I do have”. Then, The Holy Prophet asked him, “And what about day after tomorrow”? He said, “No”. Hence, The Holy Prophet said, “Had you have food for day after tomorrow you would have been included among the burdened ones”.

Keep in mind that the sacred Qadri Way is blessed with ‘Faqr’ which is the pride of The Holy Prophet and is free from the disgraced world which is the pride of Pharaoh. In this way, there are treasures of The Divine Knowledge not the pains of devotional exercises.

When a generous person spends in the way of Allah, three persons deprecate him. First his servants, second his wife becomes angry with him, third are his sons who spy upon his wealth.

با تو گویم بشنو ای جان عزیز  
از حسد بدتر نباشد هیچ چیز

Meaning: O my dear! I tell you that nothing is worse than jealousy.

Allah says:

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ ط (آل عمران-92) ❁

Meaning: You can never attain to The Divine Closeness unless you spend your most loved possession in the way of Allah. (Al-Imran-92)

There are three kinds of Murshids. First is the Perfect Murshid who is an embodiment of compassion, second is the imperfect Murshid who just puts into trouble, third is the fake Murshid who should be cursed. The Murshid who grants and creates worldly desires in his disciples is himself at the lowest level of

the cursed world which is the level of Pharoah. The Murshid who grants The Divine Knowledge to his disciples is himself at the highest station of Divine Knowledge which is the station of Faqr of Mohammad. The Murshid who creates worldly appetites is worth cursing. If he cannot grant The Divine Knowledge, which is the ultimate secret blessing, he is not a Murshid. Being a Murshid is not an easy task, it is based on many great Secrets of Allah. The sacred rank of Murshid was granted to the Prophets and Saints on the basis of their Divine Knowledge and Faqr. Allah does not grant this great honour and highest rank to any mean, contemptible and incapable person who seeks only the world. This honour is granted only to the Perfect Saints and Seekers of Allah who are at the highest spiritual level.

با تو گویم بشنو ای روشن ضمیر  
طالب دنیا کجا باشد فقیر

Meaning: Listen! O' enlightened person! A seeker of world can never be a Faqeer.

One who is against the Qadri Way is either a hypocrite and liar or a dissenter and Kharijite. There are some spiritual guides who claim that they have got Khilafat<sup>32</sup> from all the mystic ways like Naqshbandi, Soharwardi, Chishti and Qadri (*i.e. they can take bayat from disciples of all the ways and can guide them on whichever way they want*). Such people are absolute liars. Whoever has got Khilafat from the sacred Qadri Way, becomes indifferent and heedless of all the other Ways. Listen O' wise man! A lion does not need to oblige or request a fox for anything. In the Qadri Way five kinds of knowledge are granted in the very beginning, which are called The Five Divine Treasures. First is the knowledge of Quran and Hadith along with their

<sup>32</sup> Spiritual succession: When a Murshid grants spiritual powers and permission to his selected disciples to take further disciples under their bayat and guide them using the spiritual powers, then it is said that the Murshid has granted them Khilafat.

exegesis. Second is the Ilm-e Dawat<sup>33</sup> which elevates to the highest level in just a moment. Third is the knowledge of alchemic sight through which an Arif Billah<sup>34</sup> can give life to a dead heart because an Arif Billah's existence is like a panacea. Fourth is the knowledge of effects of Tasawur of Ism-e-Allah Zaat which grants enlightened insight. Fifth is the Knowledge of elevation to the level of Fana Fillah Faqeer which grants dominance over the nafs.

When a Qadri Murshid imparts these five kinds of knowledge to a true Seeker of Allah on the very first day, he actually grants him the Faqr. Hence, the Seeker gets rid of the world, acquires the life hereafter (*i.e. the spiritual life*) and involves himself in the eternal prayers of engrossment in Allah in which first he recites (*i.e. applies the meaning of this verse upon his life*):

وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ط (الطلاق-3) ❁

Meaning: And whoever puts his trust in Allah then He (Allah) is sufficient for him. (At-Talaq-3).

Then he recites the verses (*moulds his life according to them*):

وَكَفَى بِاللَّهِ وَكِيلًا ٥ (النساء-81) ❁

Meaning: And Allah is sufficient (*for me*) as a Guardian. (Al-Nisa-81)

And

مَا جَعَلَ اللَّهُ لِرَجُلٍ مِّنْ قُلُوبَيْنِ فِيْ جَوْفِهِ ۖ (الاحزاب-4) ❁

Meaning: Allah has not made for any man two hearts inside his breast chamber. (Al-Ahzab-4)

(*i.e. there is only one heart in every man's breast chamber, either it can be occupied by Allah or the world and worldly relations, as Allah has no partners*).

<sup>33</sup> Knowledge of communication with sacred souls of shrines

<sup>34</sup> Knower of Allah who is One with Allah

While bowing and prostrating before Allah, he annihilates in Him and while sitting humbly before Him, he infinitely recites (*i.e. acts upon*) the Hadith:

تَرْكُ الدُّنْيَا رَأْسُ كُلِّ عِبَادَةٍ حُبُّ الدُّنْيَا رَأْسُ كُلِّ خَطِيئَةٍ ط ❁

Meaning: Renunciation of the world is the foundation of all the prayers, while love of world is the root cause of all the sins.

Hence, he turns his face towards righteousness saying:

السَّلَامَةُ فِي الْوَحْدَةِ وَالْأَقَاتُ بَيْنَ الْإِثْنَيْنِ ط ❁

Meaning: Peace and safety is only in Oneness (*with Allah*) while duality is full of dangers.

You must know that safety lies only in believing in the Oneness of Allah and being One with Him (*after annihilation in Him*). Whoever goes against it gets depraved and becomes infidel because everything other than Allah is just evil and dangerous. Then, the Seeker completes his worship on this prayer:

اللَّهُمَّ أَحْيِيْنِي مِسْكِيْنًا وَأَمِتْنِي مِسْكِيْنًا وَأَحْشُرْنِي فِي زُمْرَةِ الْمَسَاكِيْنِ ط ❁

Meaning: O' Allah! Let me live among the Miskeens and die among them and also raise me among the Miskeens on the doomsday.

“Miskeen” is the Faqeer who permanently resides in LaHoot (*The Divine World beyond time and space*) and is ever drowned in the Closeness of Allah. The Faqr which takes to this level is the pride of Prophet Mohammad.

Then, the Seeker prays to Allah while keeping his hands on his heart:



اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ وَقَلْبٍ لَا يَخْشَعُ وَمِنْ نَفْسٍ لَا تَشْبَعُ وَمِنْ  
دُعَاءٍ لَا يُسْمَعُ ط اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ هَؤُلَاءِ الْأَرْبَعِ ط

Meaning: O' Allah! I seek Your refuge from the knowledge which is fruitless, from the heart which is free from Your fear, from the nafs which is never satisfied and from the prayer which is not acceptable in Your Court. O Allah! I seek Your refuge from all four of these.

Know! If all the Saints on the earth gather to put the person on the path of The Divine Knowledge who has love of the world in his heart, even if it is as small as a seed of barley, they cannot, unless it is removed from his heart and it gets purified of the rust, filth and darkness of the worldly love, because love of the world is like a poison. The love of world destroys the faith of a person and its poison kills his soul.

Hadith:

الدُّنْيَا يَأْكُلُ الْإِيمَانَ كَمَا يَأْكُلُ النَّارُ الْحَطَبَ

Meaning: The love of world eats up the faith just like fire burns the wood.

Once Hazrat Shaikh Abdul Qadir Jilani came out of his house. He saw that Satan was standing at his door. He asked him, "O' cursed Satan! Why have you come here, go away"? Satan replied, "O' Ghaus-ul-Azam! A worldly person has gone inside with some money. I am waiting for that money because the worldly wealth is my filthy asset". It is as filthy as a piece of cloth stained with menstrual blood. Allah says:

قُلْ مَتَاعُ الدُّنْيَا قَلِيلٌ ط (النساء-77)

Meaning: Say! The worldly wealth has little value. (A-Nisa-77)

The Satan added, "O Ghaus-ul-Azam! Whoever keeps the worldly wealth, he is faithless and is very dear to me. He is brother of all the Satans and is included in the curse upon me".

Hazrat Shaikh Abdul Qadir Jilani went inside, brought the money and gave it to the Satan. The Satan kissed that money. Ghaus-ul-Azam asked the Satan, “O’ cursed! Why have you kissed the money?” The Satan replied, “O’ Ghaus-ul-Azam! Worldly wealth is my heart and soul. As soon as a person takes the money in his hands, its satanic effects reach his heart from his hands and blacken his heart. He gets depraved from the right path and adopts undesirable acts like vanity, greed, lust, jealousy, covet etc.” The Satan added, “O’ Ghaus-ul-Azam! The slaves of worldly desires are my followers and disciples, whether they are scholars or illiterates or apparently virtuous persons. The world is my slave, whoever is enslaved by his worldly wishes is infact enslaved by me. The house in which worldly wealth enters, all its members become my brothers. I take away the faith of all of them and kill their souls. It will be a lie if I say that I do not cease the right path on them. I mislead them to such an extent that they start disliking the orders of Allah and The Holy Prophet. Then, I divert their hearts towards the superficial adornments by showing them the colorful attractions of the worldly pleasures gained by wealth. I make them inclined towards worldly fame and respect and deceive them in such a way that they spend all their wealth to get worldly pleasures and respect. I make the superficial adornments look so beautiful to them that they appreciate and demand them only (*i.e. they do not feel the need to improve the state of their inner selves, hence the connection of their souls with Allah is completely broken*).

Ghaus-ul-Azam Shaikh Abdul Qadir Jilani asked the Satan, “O cursed! Who is your greatest enemy?” He replied, “I have three enemies who torture me too much. First is the true religious scholar who practices what he preaches and enlightens the world with his knowledge. Second is the perfect Faqeer who kills me and my brother, the Nafs-e-Ammarah<sup>35</sup>, with the sword of Zikr

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<sup>35</sup> The ill commanding innerself

of Allah and The Divine Knowledge. My third enemy is the generous person who cuts both my hands when I hold his hands to prevent him from giving charity to the indigents”.

Such perfect practitioners, religious scholars and Faqueers having The Divine Knowledge and the extremely generous and compassionate persons are found only in the Qadri Order. If anyone belonging to any other order claims to be equal to the highly honoured Qadris, he will only be embarrassed. Whoever found betterment, found it from the Qadri Way, because the beneficence found in this way cannot be found from anywhere else.

The Qadri Way grants the treasure of Divine Secrets without much struggle and hard work. The followers of this way are men of compassion and free from the desires of getting power of miracles and unveiling. They are the Arif Billah who are always drowned in the ecstasy of Closeness with Allah and observing The Divine Light of Union with Allah through the Zikr of Ism-e-Allah Zaat. These are the splendid levels of a Qadri Faqeer which have no decline. Whoever found any rank of sainthood, righteousness, worldly or spiritual kingdom, Closeness to Allah, level of Fana Fillah Faqeer who rules over nafs and possesses enlightened soul, or any physical or spiritual rank, found it from Ghaus-ul-Azam Shaikh Abdul Qadir Jilani as he has got the power and authority to confer The Divine Beneficence upon both the (*spiritual as well as the physical*) worlds. Whoever denies his elite status is the most unfortunate person as he is deprived of any kind of beneficence. He is cursed by Allah and disgraced in both the worlds. Surely he is a faithless and irreligious person who is deprived of The Divine Knowledge and the mystic way of Faqr of Saints of Allah. I seek refuge of Allah from such men.

قادری قدرت خدا با حق رفیق  
میخورد خون از جگر با حق غریق

Meaning: By The Divine Command, the Qadri Faqees are the Beloved Friends of Allah. They drown in The Divine Reality after going through many tough spiritual states.

نظر ایشان عرش بالا ناظر است  
هر مقامی پیش ایشان حاضر است

Meaning: They can view beyond The Throne, as every station of the physical as well as spiritual world is present before them.

از ازل تا ابد زیرش با قدم  
هر که ایشان شد مریدش نیست غم

Meaning: Everything from the eternal beginning till the eternal end is under their authority. Whoever becomes their disciple is relieved from all the worries.

هر که نام گفت میران شد مرید  
روز اول شد مراتب بایزید

Meaning: Any person who calls upon the sacred name of Meeran (Shaikh Abdul Qadir Jilani) with love and respect becomes his disciple and he elevates him to the level of Hazrat Bayazid on the very first day.

Hazrat Shah Mohiyuddin said:

قَدَمِي هَذَا عَلَى رَقَبَةِ كُلِّ وَلِيِّ اللَّهِ ط

Meaning: My footstep is over the neck of all the Saints (i.e. he is the Master of all the Saints).

He also said:

الْأُنْسُ بِاللَّهِ وَالْمُتَوَحُّشُ عَنْ غَيْرِ اللَّهِ ط

Meaning: One who loves Allah is disgusted of everyone other than Allah.

سیرد و شصت نظر بر بنده مراست  
بنده را مرتبه بنگر بر ما تا یکجا ست

Meaning: Allah says to His true men, "O' My dear! You do not know how valuable you are for me. I watch you three hundred and sixty times a moment.

بیوفائی مکن و از در ما دور مرو  
ز آنکه ما را از ازل تا به ابد با تو صفاست

Meaning: Be faithful to Me and do not go away from Me as I am purely yours since pre-existence till eternity.

روی ناشسته و چرکین شده از چرک گناه  
بی آب اگر شسته شود رحمت ماست

Meaning: If your soul has become polluted due to the filth of sins and you have no source to cleanse it then be hopeful that My Compassion will surely remove it.

هم بدست تو دهم نامه تو روز حساب  
تا نداند کس دگر که در آن نامه چه است

Meaning: We will give the record of your deeds only in your hands on the doomsday so that no one may know what is written in it.

یک کنونی ترا ده بدهم در دنیا  
باز در آخرت آن هفت صد و هفتاد تراست

Meaning: I will grant the reward of your one virtue ten times more in this world and in the hereafter I will increase it seven hundred and seventy times.

گر بدی از تو بر آید بکرم عفو کنم  
این چنین لطف و کرم غیر من ای بنده کراست؟

Meaning: If you commit a sin I forgive it out of My Compassion.  
O' My slave! Is there anyone except Me who is so Kind and Merciful?

نار دوزخ چه کند با تو چرا ترسی از ان  
ظاهر و باطن تو چون همه از نور خداست

Meaning: When your spiritual and physical being is completely converted into Noor, the hell fire can never harm you, so why are you afraid of it.

هر چه خواهی از من بطلب تو شرم مدار  
بر من ای بنده اجابت بود و بر تو دعاست

Meaning: Whatever you need, ask Me without any hesitation.  
You are bound to pray to Me and I am bound to fulfill your needs.

تو زمن بهیم و شیر و نمک و دیگ بنوا  
من وکیل توام از من بطلب هر چه سزااست

Meaning: If you need wood, milk, salt, utensils or anything else, ask Me, I will provide it to you. If you are punished for your sins then also only I am The One who has the power to save you from that punishment.

من عطا کردم ایمان ز عطا کرده خویش  
کی ستانم ز گدای که برو صدقه رواست

Meaning: I granted you the right faith which is my blessing.  
How could I refuse a beggar who deserves charity!

با توام من همه جا ترس تو از شیطان چیست؟  
چون پناهت منم ابلیس کجا گو که کجاست؟

Meaning: I am with you everywhere, why are you afraid of the Satan! I have taken you in My shelter, so tell Me, can Satan enter My shelter?

بیوفائی همه از جانب تست ای محی الدین  
ورنه از من که خدایم همه از مهر و وفاست

Meaning: O Mohiyyuddin! If there would ever be any disloyalty, it would be from your side only. I am The God and I am always Loyal and Kind.

یاد کن آن وقت زیر پایت سر  
هر که را باچشم بر صاحب نظر

Meaning: Remember the time when on My Command every Saint and enlightened mystic put his head under your foot.

هر که با ادبست مثل جبریل شد  
هر که بی ادبست آن ابلیس شد

Meaning: Whoever honours you is raised to the level of angels and whoever disrespects you is degraded to the level of Satan.

پای بر گردن ولی و هر اولیاء  
بر گردن پیر ما شد قدم مصطفی

Meaning: The foot of Hazrat Shaikh Abdul Qadir Jilani is on the neck of every Saint. He is our Divine Guide and the foot of The Holy Prophet is on his neck.

هر که منکر می شود از پای ما  
آئینگی گمراه گردد سر هوا

Meaning: The denier of his grand status gets depraved from the right path and is trapped by the desires of nafs.

پیر من زنده بزنده جان پاک  
احتیاجی نیست آنرا زیر خاک

Meaning: My Divine Guide (Shaikh Abdul Qadir Jilani) is forever alive with his pure soul. He is free of all the needs and worries in his grave.

شاه میران حئی دینش حئی جان  
با هر سخن حاضر بود با هر مکان

Meaning: Shah Meeran is immortal and is the soul of the immortal religion Islam. He is present everywhere and listens every word of everyone.

کور چشمی را بود چشم حجاب  
کور چشمی کی به بیند آفتاب

Meaning: A blind person cannot even see the bright sun as his eyes are veiled with blindness (similarly, the spiritually blind people cannot understand the grandeur of Shah Meeran who is the brightest sun of the horizon of sainthood).

بر من پیغام از پیغمبرست  
پیغمبری پیغام امت و رهبرست

Meaning: The Holy Prophet has assigned me the task to convey The Divine Message to his Nation and guide his followers on the right path as his representative.

مردہ پیری با مریدی پیچ کار  
با طلب حاضر نگردد ز انتظار



Meaning: A Murshid with dead soul is useless for a disciple because he cannot reach his disciple when he severely needs him and waits for his help.

A Murshid whose soul is not alive, who is not aware of every condition of his disciple, who cannot save him from sins and let him be forgiven at the time of death from Allah and The Holy Prophet keeping his faith secure, he should not at all be called a Murshid. He himself is guideless and his disciples are blind (*as they cannot understand that he is an imperfect Murshid and follow him blindly*). Being a Murshid is not an easy job, it is based on many great Secrets of Allah. I seek refuge of Allah thousand times from the corrupt and rakish guides of this age. Allah says:

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۖ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ﴿٧٨﴾ (الزلزال)

Meaning: Then he, who would have done good even equal to a particle's weight will see it. And he, who would have done evil even equal to a particle's weight will also see it.

You must understand that whoever becomes arrogant and self conceited upon his Divine Knowledge and level of Closeness with Allah, is not actually at this level rather he is at the lowest level of arrogance and self conceit. That is to say, the ecstatic spiritual states he shows to be experiencing are just the effects of his inner anxiety and wrath. In the mystic way of The Reality, the Seeker is blessed with the ecstasy of spiritual states due to his Closeness with Allah. Such ecstasy is free of anxiety and wrath and is absolutely peaceful. In this mystic way of The Reality, the physical as well as the spiritual being of a Faqeer is purified by the effects of eternal Zikr and Tasawur of Ism-e-Allah Zaat and is converted into Absolute Noor. Then, the Faqeer is blessed with the Closeness and Union of Allah and The Divine Presence. Before reaching this level, the Faqeer must have to pass through

two inward stations. Firstly, he has to get rid of the effects of anger and wrath because they make him ignorant of the reality. He becomes arrogant even on his imperfections, and arrogance gives birth to intoxication of self conceit due to which he harms his fellow Muslims. Secondly, he should become free of extra mercy and compassion as they are harmful for the soul (*because the soul becomes alive only when the nafs is dead and nafs cannot die if the Seeker is merciful towards it*). When the Seeker gets free of the wrath and extra mercy, he crosses these two stations and leaving them behind, he reaches the station of Jamiat<sup>36</sup>. Jamiat means being blessed with complete awareness and perfect wisdom. A wise Seeker is always fearful of the doomsday and finds himself accountable before Allah, so he is always beneficial for his fellow Muslims.

فارغ از سود و بی غم از ضرر  
دو جهان را به نیم جو نخرم

Meaning: I am relieved from the worry of profit and loss. This world is so valueless for me that I will not like to have it even at the lowest cost.

تا نغم بهجو شیر در بیشه  
نه چو سگ بهر جیفه در بدر

Meaning: I am contended like the jungle lion, not greedy like a dog who wanders around in search of carrion.

زر جزایم چو لعل رمانی  
زر ازان زرد روست در نظرم

<sup>36</sup> Accumulation of all The Divine Attributes, Powers and spiritual levels in the inner self of a Saint

Meaning: I seek rubies and gems (*means Closeness and Vision of Allah*) as a reward of my every struggle, because gold (*referring to the pleasures of world and hereafter*) is valueless for me.

از فریب جهان خبر دارم  
تا نه گوئی که مرد بی خبرم

Meaning: I keep the knowledge of this deceitful world so that you cannot call me an ignorant person.

بهر یک نان چه منت دونان  
همتی به ز منتی که برم

Meaning: Why should I beg before mean people for a single piece of bread. It is better that I do some effort and get it myself.

The Zikr of Ism-e-Allah Zaat has four stages (*AllaHoo* الله, *Lillah* لله, *LaHoo* له, and *Hoo* هو). The Zikr of Hoo<sup>37</sup>, which creates the love and excitement for Allah, is the eternal Zikr. The Seeker, who is accomplished in this Zikr, is united with Allah and observes The Divine Light every moment. He is always experiencing various spiritual states due to this Zikr and is called the man of spiritual beneficence. He started gaining The Divine Knowledge in eternity on hearing the call of *اَلَسْتُ بِرَبِّكُمْ* meaning: (*Allah asked the souls*) Am I not your God? He remained prostrated before Allah for thousand years on hearing this call and started The Divine Prayer of slavehood of Allah in the eternity which blessed him with the secrets of The Divine Knowledge. So, when he is born in this material world he is already enlightened. Such Faqeer is heedless to the world.

I am surprised at the imperfect Murshids who indulge their disciples in listening the music, which is utterly satanic sound,

<sup>37</sup> The Zikr of Hoo is the Sultan-ul-Azkar i.e. The King of invocations

instead of involving them in listening and learning Quran, Hadith, their exegesis, the knowledge of jurisprudence and exact inner meaning of  $\text{لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ}$ . Such a Murshid is himself a Satan. The person who finds pleasure in listening the satanic music is dead hearted, as his nafs is alive and soul is dead. Whoever is deprived of The Divine Knowledge is actually deprived of the Closeness of Allah, true prayer of Allah, the path of Allah, the enlightened insight and is deprived of Allah Himself since eternity. The music lovers are dead hearted and men of nafs.

The reason behind the greed of the scholars is their knowledge that tempts them for the pleasures of the paradise which eventually prevent them from being close to The Divine Light. The pleasures of this material world are entirely lust and this lust not only disgraces a person in this world but also burns him in the hell fire in the life hereafter. The Arif Billah Faqueers have nothing to do with the desires of pleasures of this world or hereafter because they are repleted with The Divine Knowledge and ever drowned in Oneness of Allah with their pure beings. They have adopted the way of Divine Presence, that is why their innerself is eternally purified of the immoral behaviors like greed, vanity, lust, malice, covet etc.

عارفان را رویتین از دل صفا است

باش عارف تا ترا وحدت خدا است

Meaning: Your heart will be purified just by watching the countenance of an Arif Billah Faqeer. Be an Arif so you gain Oneness with Allah.

The worldly people are slaves of this world, while this world and the worldly people both are slaves of Arif Billah Faqeer. The Arif Billah Faqeer possesses complete authority over the world and is its Master. There is nothing wrong if the Master calls his

slaves in his court and if the slaves recognize and obey him. The Holy Prophet and all the other Prophets did not like the world, firstly because it is faithless and secondly because the slave of the world is spiritually blind, black hearted and full of wrath. Mostly slaves of the world are fools because their intelligence is used up in earning the wealth and solving the problems of the world. Their wisdom exhausts but the problems of the world do not end.

You must have the knowledge that the person who is completely engrossed in the Zikr and Tasawur of Ism-e-Allah, which is the eternal Zikr and grants the entire wisdom, is blessed with the kind and affectionate Attention of Allah. This Divine Attention confers upon him The Divine Knowledge and the observation of Noor of The Divine Beauty which further elevates him to the level of Divine Union.

The person who is not engrossed in the eternal Zikr and Tasawur of Ism-e-Allah, which grants entire wisdom, Allah torments him with His Wrath and Fury. He gets the honour and high ranks of this world which increase the darkness of his heart and his soul is destroyed completely due to the evil effects of greed, lust, jealousy, pride and desires of nafs. Being deprived of the Closeness and Knowledge of Allah, he keeps running after the pleasures of world which leave him depraved from the Right Path.

دنيا ز بهر خدمت مردان خدا  
دنيا بي خدمت بود لائق سزا

Meaning: The world is created to serve the true men of Allah. If it does not serve them, it will be punished.

بر سر شرمنده باشد رُو سياه  
اين چنين دنيا بود قهر اله

Meaning: May Allah torment the world whose love embarrasses and disgraces a person before Allah.

دنیا حرص و حسد کفر و نفاق  
دنیا و شیطان هر دو بایک اتفاق

Meaning: This world is full of hypocrisy, jealousy, lust and malice. It is united with the Satan to trap people.

نفس اماره بدنیا در طلب  
اصل دنیا جیفه طالب او کلب

Meaning: The nafs of the seeker of the world is at the lowest level i.e. the Nafs-e-Ammarah. The world is actually a carrion and its seekers are dogs.

The Holy Prophet said:

الدُّنْيَا جِيفَةٌ وَطَالِبُهَا كِلَابٌ ط ❁

Meaning: The world is a carrion and its seeker is a dog.

I am really surprised at the people who daily recite in The Holy Quran that Allah said:

إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ط (البقره-30) ❁

Meaning: I am going to send My vicegerent on the earth. (Al-Baqarah-30)

لَا يُحِبُّ الدُّنْيَا ❁

Meaning: Do not love the world

The Holy Prophet told them the secret of the true prayer and the Right Path to Allah in the Hadith:

تَرَكُّ الدُّنْيَا رَأْسُ كُلِّ عِبَادَةٍ حُبُّ الدُّنْيَا رَأْسُ كُلِّ خَطِيئَةٍ ط ❁

Meaning: Renunciation of the world is the foundation of all the prayers while love of the world is the root cause of all the sins.

Almost one lac and eighty thousand Prophets said the same about the world. How could a person, who disobeys the Prophets, be called a Muslim? Surely an animal is hidden in his human body.

فقر از عین است عین عین عین  
چونکه دو عین یک شود حق الیقین

Meaning: Faqr has got The Divine Sight from The Divinity so it is blessed with the Vision of The Divine Essence. When both the physical and spiritual sights become one, the faith reaches its ultimate stage i.e. Haq-ul-Yaqeen.

سوادالفقر در چشم سیاهی  
نمانده پرده بین سرّ الہی

Meaning: When Faqr enlightens the physical eyes with the spiritual sight then the Secrets of Allah are revealed upon the Seeker.

از آن حرفی بوحدت خوش بخوانی  
حرف بحریت ازان درّ معانی

Meaning: On reaching the level of Oneness with Allah, every word read by you will grant you an ocean of Divine Knowledge.

ز بهر طالبان از آسانی  
که دل را یافتم سرّ معانی

Meaning: I have been blessed by Allah with a heart filled with Divine Secrets just for the guidance of Seekers of Allah.

بجز پیری نباید رفت این راه  
که پیری میدهد از سرّ آگاه

Meaning: You must not travel the mystic way without a Spiritual Guide, only he can tell you the secrets of travelling this way successfully.

کسی پیری ندارد پیر او چیست؟  
 کہ پیر او بود ملعون ابلیس

Meaning: The person who is not guided by a Perfect Spiritual Guide is guided by the cursed Satan.

بাহو مرا پیر است ہر دم دستگیر است  
 فنا فی اللہ جیلانی فقیر است

Meaning: O Bahoo! My Spiritual Guide is the Fana Fillah Faqeer Shaikh Abdul Qadir Jilani who is always with me to help and guide me.

Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣٥﴾ (المائدة-35)

Meaning: O Believers! Fear Allah persistently and search a source to (get closer to) Him and strive hard in His way so that you may prosper. (Al-Maida-35)

The Holy Prophet said:

لَا دِينَ لِمَنْ لَا شَيْخَ لَهُ وَمَنْ لَا شَيْخَ لَهُ فَهُوَ شَيْطَانٌ ط

Meaning: Whoever is not guided by a Perfect Spiritual Guide, has no faith and he is guided by Satan.

Being a Murshid is not an easy job, it is based on many great Secrets of Allah.

## INTERPRETATION OF THE ETERNAL ZIKR

There is a secret Zikr going on in the inward of the reciter about which he himself is unaware. It is the Zikr which starts by the



effects of Tasawur of Ism-e-Allah Zaat and blends in the whole being of the reciter, just as the salt mixed in food and water in milk. This secret Zikr can be identified by four symptoms. Firstly, by the effects of Tasawur of Ism-e-Allah Zaat the reciter of this secret Zikr feels such pleasure and ecstasy that if only a drop of that pleasure is given to all the creatures of the universe, they all will fall into such a trance that will end on the doomsday by the clarion call of Israfeel. Secondly, the reciter is so much drowned in this state that he loses consciousness of his ownself, if someone beheads him or cuts him into pieces with a sword, he will not move a bit. Thirdly, by the effect of Tasawur of Ism-e-Allah Zaat, this secret Zikr makes the reciter so heedless to the worldly wealth that if the entire wealth of the universe is presented before him, he will not even look at it, as the gold and soil are equal for him. Fourthly, this secret Zikr grants its reciter

such engrossment in Allah that he reaches the level of **لِيَّ مَعَ اللَّهِ**<sup>38</sup>. Allah says to His angels, “Look O’ angels! How engrossed My slave is in Me! He has forgotten both the worlds for Me. His eyes see nothing except having My Vision and observing My Light and Self Disclosures. Since I am God, I swear by My Ownself that I will confer an infinite reward upon him that will not be contained in both the worlds and I will distinguish him from everyone else”.

The Holy Prophet said:

تَفَكَّرُ السَّاعَةَ خَيْرٌ مِّنْ عِبَادَةِ الثَّقَلَيْنِ ط

Meaning: The meditation for a moment is better than prayer of both the worlds.

Allah says:

<sup>38</sup> Refers to the Hadith of The Holy Prophet: **لِيَّ مَعَ اللَّهِ وَفِيكَ لَا يَشْعُرُنِي فِيهِمْ مَلَكٌ مُّقَرَّبٌ وَلَا نَبِيٌّ مُّرْسَلٌ**  
Meaning: There is a time of my such Closeness with Allah when neither any angel nor Messenger of Allah can come between us.

وَاذْكُرْ رَبَّكَ إِذَا نَسِيتَ (الكهف-24) ❁

Meaning: Remember your Lord, forgetting everything else. (Al-Kahf-24)

Such Zikr, meditation and engrossment in Allah are only the specialties of the Qadri Way. If follower of any other way claims them, he is certainly lying. A true Qadri follower can easily overcome the Satan and world, but the Satan or world can never dominate a follower of Qadri Way because this way completely follows the Shariah<sup>39</sup> and is headed by Pir Dastgeer Shaikh Abdul Qadir Jilani who is the vicegerent of The Holy Prophet. He is aware of every physical and spiritual condition of all his disciples. His disciples possess alive and pure souls like Hazrat Rabia Basri and Hazrat Bayazid Bastami. They are neither the seekers of world nor the followers of Satan and desires of nafs. The person whose spiritual level is not above the Ghaus<sup>40</sup> and Qutb<sup>41</sup>, cannot be the disciple of Hazrat Shaikh Abdul Qadir Jilani. His true disciples know and see everything from pre-existence till eternity.

**Allah Only, everything other than Allah is lust.**

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<sup>39</sup> Islamic laws

<sup>40,41</sup> Highest spiritual Ranks

## GLOSSARY

### A

Ain-ul-Yaqeen	Faith gained through observation
Arif Billah	Knower of Allah who is One with Allah

### B

Baqa Billah	Immortal
Bayat	Oath of Allegiance. When a person becomes a disciple, he hands over himself to his Spiritual Guide in exchange of spiritual guidance, after bayat. This infact is a pact between Allah and His Slave which eternally bonds the Murshid with his disciple.

### F

Fana Fillah	Annihilation in Allah
Faqr	The Divine Way to the Vision and Closeness of Allah

### G

Ghaus	Highest spiritual Rank
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### H

Haq-ul-Yaqeen	Faith gained through experience
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### I

Ilm-e Dawat	Knowledge of communication with the sacred souls of shrines
Ilm-ul-Yaqeen	Faith gained through knowledge
Ism-e-Allah Zaat	Personal Name of Allah which represents The Divine Essence and all His Attributes

### J

Jamiat	Accumulation of all The Divine Attributes, Powers and spiritual levels in the innerself of a Saint
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## K

Kashf-ul-Qaboor	Unveiling of the states of graves
Kashf-ul-Qaloob	Unveiling of the states of hearts
Khilafat	Spiritual succession; When a Murshid grants spiritual powers and permission to any of his selected disciples to take further disciples under his bayat and guide them using the spiritual powers then it is said that the Murshid has granted him Khilafat.

## M

Majzoob	The devotee who cannot tolerate the effects of Divine Light and loses his senses
Murshid	The Divine Spiritual Guide

## N

Nafs	Inner baser self which keeps a person away from Allah trapping him in worldly desires
Nafs-e-Ammarah	The ill commanding innerself
Noor	The Divine Light

## P

Pir Dastgeer	Title of Shaikh Abdul Qadir Jilani, meaning "The one who patronizes and helps in all matters."
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## Q

Qadri Order	Whenever Hazrat Sultan Bahoo mentions the Qadri Order he actually refers to the Sarwari Qadri Order which is his own order. It started from The Holy Prophet and reached him through Shaikh Abdul Qadir Jilani.
Qadri Faqeer	The Saint who travels the path of Faqr following the Qadri Way and reaches its final level i.e. Oneness with Allah
Qutb	Highest spiritual Rank

## S

Shariah	Islamic laws
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Syed Belonging to the progeny of The Holy Prophet  
from Hazrat Fatima and Hazrat Ali

## T

Tareeqat Mysticism  
Tasawur Contemplation  
The Qadir The Omnipotent, The All Powerful

## W

Wali Saint, Friend of Allah

## Z

Zikr Repeated invocation of The Names of Allah  
Zikr of Hoo The Zikr of Hoo is the Sultan-ul-Azkar i.e. The  
King of invocations



# گنج الاسرار

فارسی متن

**GANJ-UL-ASRAR**  
PERSIAN TEXT



# گنج الاسرار

## فارسی متن

## GANJ-UL-ASRAR

### PERSIAN TEXT

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ رساننده رزق کل مخلوقات پرده هزار عالم خالق رازق مطلق، حَقِّ قِيُومٍ لَمْ يَزَلْ  
وَلَا يَزَالُ - لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

نعت تبرکات سید السادات درود زاکیات طیبات بی شمار بر حضرت محمد رسول الله صلی الله علیه وآله وسلم و علی آله  
واصحابه و اهل بیت اجمعین -

امّا بعد میگوید بنده مصنف غلام قادری جان فدای عارف بالله، واصل با خدا فقیر با هو قدس سرّه و لد بازید  
عرف اعوان ساکن قرب جوار قلعه شور کوٹ - چند کلمات از راه حضوری اسم الله ذات و شرف مجلس محمد رسول الله صلی  
الله علیه وآله وسلم عالی درجات و بملازمت حضرت شاه محی الدین قدس الله تعالی سرّه العزیز ملاقات بموافق نص  
وحدیثات، نفس را در قید آوردن از معصیت شیطانی و هوای نفسانی، ترک و توکل از دنیا ی فانی و دریافتن معرفت الہی  
و تمامیت فقر فنا فی الله هر منزل و مقامات را آگاهی و ابتداء و انہاء را در طی تحریر آوردن این رساله را ”گنج الاسرار“ نام  
نہاده شد - اگر چه بخواندن عبارت جزواست مگر بمعنی کل و جز هر دو را حل کند، مشکل کشای باطن صفا، سلک سلوک علم  
الیقین و عین الیقین و حق الیقین -

بدآ نکه عبادت ظاہری، عبادات، معاملات، مراتب محبوب اگر چه تزکیہ نفس گوید و دوم علم عین الیقین که چشم از  
دل و اشود، هرگز بمقام نرسد - شب و روز بذکر قلب سوزد و در مقام طریقت که شعله نور بردل تجلی روح افتد از  
غلبات و اطالب از سوزش آتش اشتیاق از ہجر و فراق مجنون و دیوانہ شود، بہ مراتب مجذوب، و سوم مقام حقیقت معرفت  
علم حق الیقین هر که معرفت دریافت خود را با ستغراق معرفت الہی ساخت -

قَوْلُهُ تَعَالَى:

وَأَعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ



این رساله را بجهت نظر ناظر مرشد عرفانی و عارف ربانی شاه میران جیلانی برپیروی تابع متابعت محمد رسول الله صلی الله علیه وآله وسلم - درین زمانه محی الدین ثانی قدم بر قدم مقتّم صفت کریم، فارغ از بخل شیطان رجیم -

#### ابیات

شاه میران ثانی شاه امیر شهبور معرفت روشن ضمیر  
 چون نباشد سید قادر قوی چون نباشد سید اولاد علی  
 چون نباشد سید پاک نسل چون نباشد سید اصل وصل  
 هر که را پدرش بود عارف مقیم چون نباشد سید راه مستقیم  
 شرف زان لعل بهاول با وصال نظر بر قبرش مکن شوریده حال  
 تارک و فارغ ز دنیا و از هوا دامن خوش وقت وحدت با خدا  
 اصل جیلانی ز باطن مصطفی این مراتب قادری قدرت اله  
 شد مرید از جان باهو بالیقین خاک پای شاه میران راس دین  
 بدانکه طریقه قادری بر هر طریقه قادر و قوی که ابتدای قادری و انتهائی تمام طریقه قادری رافع - بشروع تلقین  
 تعلیم روز اول حضوری مجلس خطاب و منصب در باطن حضرت پیر دگمیز از حضرت پیغمبر صلی الله علیه وآله وسلم سرفراز و  
 مفرح کنانند - پس اگر در طریقه قادری مرشد قادری بدین طریق قوت ندارد، آن را طریقه قادری نتوان گفت، مقلد  
 است، دوم انتهای قادری اینست که طالب قادری خاص مثل غواص هر دم بدریای توحید غوطه خورد و در بی بهاکشد و  
 در وجود صدف نگهدارد و در روز قیامت خزائن ایشان معلوم شود -

قوله علی الصلوة والسلام:

مَنْ عَرَفَ رَبَّهُ فَقَدْ كَلَّ لِسَانَهُ

#### بیت

تا توانی خویش را از خلق پش

عارفان کی بوند این خود فروش

و بر هر طریقه اگر تمام عمر بر ریاضت و مجاهده جان خود را تصرف کند، هرگز بمرتب ادائی قادری نمی رسد، زیرا که قادری را  
 را خوردن او مجاهده و خواب او مشاهده - و این طریقه را گرنگی و سیری برابر است، خواب و بیداری برابر و مستی و هشیاری  
 برابر، گویائی و خاموشی برابر و صاحب این طریق را خلق میدانند که بما هم سخن است و ایشان دوام هم سخن با خدا و رسول  
 خدا و بشاه محی الدین قدس سره العزیز هم سخن باشند که تا این جهان می خورند و کار آن جهان می کنند و نظر ایشان و توجه

ایشان دو هم ایشان و خیال ایشان از وصال حضور است، پس حقیقت ایشان را چه داند و چه شناسد که چشم پریشان -  
 و طریقه قادری بر هر دو جهان امیر است که اصل ایشان از تصور اسم الله فانی الله عارف بالله فقیر است - این  
 چنین قادری را نیز شیر گویند و شهباشه گویند و صاحب راز گویند -

از سه چیز طریقه قادری را اجتناب باید، یکی سرود است سر به او کامل قادری را احتیاج سرود نیست که آنرا دوام  
 استغراق است با خدا که بتوجه خدا چه قدرت است سرود را که در میان تلخید این هوا - و این طریقه قادری صاحب  
 معرفت و کرم - پس ایشان را از کرامات و استدرج سرودی آید شرم -

بد آنکه سرود نه بدل زندگی است، بلکه سرود دور کننده از خدا و رسول خدا صلی الله علیه و آله و سلم، سراسر شرمندگی  
 است - آری از سرود حاصل میشود کشف القلوب و کشف القبور، سرود محروم کننده از مجلس محمدی، وصال الله حضور، چه  
 باشد اگر از سرود آتش می خیزد و در وجود مثل پنبه ازین نار شیطانی خوار، باید هزار بار استغفار، چرا که قادری را آتش از  
 تصور اسم الله، شوق تمام و طریقه قادری را شنیدن سرود مطلق حرام است - دویم از دنیا و سوم از اهل دنیا اجتناب تمام،  
 پس هر که بر این باور نیارد، از طریقه قادری نباشد -

و طالب قادری را سه نشانی است - اول آنکه با اسم الله و ذکر الله دل اغنی، صاحب نظر که در نظر او خاک و  
 زر برابر، دویم آنکه غلام قادری را الله تعالی این چنین قوت داده است کسی را که از برای طلب الله خواند بیک نظر  
 ابتداء تا انتها بمعرفت مولی تمام رساند - پس هر که با این طریقه حسد برد، در هر دو جهان خراب شود - و سیوم غلام قادری  
 را اینست که در چشم او سیر مشاهده هر دو جهان است - و این صفت در طریقه قادری مرشد قادری است - پس هر که  
 را بنوازد، آن را بیک روز بمرتبه خود برابر سازد، چرا که قادری را خطاب قوت است قادری، هر که چنین نباشد، آنرا  
 قادری نتوان گفت -

آری عارف قادری را نیز سه چیز لازم است - اول قادری را معرفت آواز الهی، چنانچه آواز کلام الله و آواز  
 ذکر هر: لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ دویم قادری را در اتم نماز معرفت الهی که این  
 ذکر خفیه پیوسته با استغراق - سیوم قادری صاحب معرفت راز الهی، مشاهده بین حق الحقین، صاحب مستی حال و  
 صاحب راز الهی، غرق فی النور، به مجلس محمدی صلی الله علیه و آله و سلم حضور - خانه ویران، باطن معمور، صاحب وصال،  
 لب بسته از قیل و قال حال، صاحب احوال لازوال، فقیه فانی الله بقا بالله اولیاء الله -

قَوْلُهُ تَعَالَى :

وَاللَّهُ الْعَزِيزُ الْفَقْرُ آءٌ ۞

قَوْلُهُ تَعَالَى:

إِنَّ أَوْلِيَاءَ اللَّهِ لَخَوْفُ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ۝

حدیث:

إِذَا تَمَّ الْفَقْرُ فَهُوَ اللَّهُ ط

حدیث:

الْفَقْرَاءُ لَا يَحْتَاجُونَ إِلَّا إِلَى اللَّهِ ط

عجب دارم از آن قوم که ”فَقِرُوا إِلَى اللَّهِ“ را ”فَقِرُوا مِنَ اللَّهِ“ فهمیده اند۔ آری معرفت مولیٰ ندیده اند و خود را امیدوارند حضور و از معرفت مولیٰ دور تر و در کشف کرامات و استدرج مغرور، در طلب دنیا خراب، و روز و شب در طلب سیم و زر عذاب، دنیا کرا گویند؟

بیت

آنچه از حق باز دارد دنیای زشت  
آنچه با حق می برد مزرعه بهشت

حدیث:

الدُّنْيَا مَزْرَعَةُ الْآخِرَةِ ط

اینست آنچه خدا دهد بخدا دهد -

حدیث:

إِنَّ أَمَامَكُمْ عَقَبَةً لَا يَتَجَاوَرُهَا إِلَّا الْمُخَفَّفُونَ فَقَالَ رَجُلٌ مِّنَ الْمُخَفَّفُونَ وَمِنَ الْمُثْقَلِينَ فَقَالَ  
أَعِنْدَكَ قُوَّةٌ يَوْمَ قَالَ نَعَمْ وَعِنْدِي قَالَتْ نَعَمْ وَبَعْدَ عَدٍ قَالَ لَا فَقَالَ لَوْ كَانَ عِنْدَكَ قُوَّةٌ بَعْدَ عَدٍ لَكُنْتُ  
مِنَ الْمُثْقَلِينَ ط

بدانکه معنی حدیث شریف چنان باشد که پیغمبر صاحب صلی الله علیه وآله وسلم فرمود: تحقیق پیش شایان است  
بلند که تجاوز نه خواهند کرد مگر کسانی که سبکسازند۔ مردی گفت: یا رسول الله صلی الله علیه وآله وسلم! سبکسازان کدام انداز  
گرا نباران، پس آنحضرت صلی الله علیه وآله وسلم فرمود: آیا قوت تو یک روز است؟ گفت اعرابی: آری، باز فرمود:  
فردا؟ گفت: آری۔ باز فرمود: قوت پس فردا؟ گفت اعرابی: نی، پس فرمود آنحضرت صلی الله علیه وآله وسلم اگر بودی  
نزدیک تو قوت پس فردا، هر آینه می بودی از گرا نباران -

پس بدانکه در طریق شریفه قادری فقر فخر محمدی صلی الله علیه وآله وسلم است، دنیا فضیحت فرعونی نیست۔ و در

طریقه قادری معرفت گنج الہی است، ریاضت رنج است۔

بدانکہ وقت سخاوت برتخی سہ کس آزرده شوند۔ اذل خادمان حضوری دویم زن اہل خانہ درقہر وغصہ درآید، سیوم: پسران موکل جاسوس۔

بیت

با تو گویم بشنو ای جان عزیز  
از حسد بدتر نباشد هیچ چیز

قَوْلُهُ تَعَالَى:

لَنْ تَكُلُوا الْيَرْثَا حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ ط

بدانکہ مرشدہ قسم انداول آنکہ مرشد کامل رحمت۔ دویم آنکہ مرشد ناقص زحمت۔ سویم آنکہ مرشد خام لعنت، ہرکہ بہ تمامیت دنیا رساند، تمامیت دنیا مرتبہ فرعون است و ہرکہ بہ تمامیت معرفت الہی رساند، پس تمامیت معرفت الہی، مرتبہ فقر محمدی است۔ مرشدیکہ بہ تمامیت دنیا رساند کہ موجب لعنت است و نہ تمامیت معرفت الہی رساند کہ مطلق راز رحمت است نہ مرشد است۔ نہ مرشد شدن آسان کار است، بلکہ درطالبی و مرشدی عظیم سہر اسرار پروردگار است کہ مرشد معرفت الہی و فقر نتیجہ انبیاء و اولیاء اللہ است و این نعمت عظیم و بخش کریم هیچ کس سفلہ نالائق طالب الدنیارانی دہند بجز طالب مولیٰ اولیاء اللہ اولیٰ۔

بیت

با تو گویم بشنو ای روشن ضمیر  
طالب دنیا کجا باشد فقیر

و دشمن طریقه قادری از سہ حکمت خالی نباشد یا قراض یا خوارج یا منافق زندگی و بعضی مقلدان میگویند کہ خلافت از ہر طریقہ دارم، چنانچہ طریقہ نقشبندی و طریقہ سہروردی و طریقہ چشتی و طریقہ قادری۔ این چنین کذاب اند۔ ہرکہ خلافت از طریقہ شریفہ قادری گیرد، التجا و احتیاج بدگر نیارد، لایحتاج می شود۔ بشنو! ای دانش آمار! نر شیرابا خلاص رو بہ وشغال چہ کار؟ از برای آنکہ ابتدای طریقہ قادری را پنج علم نصیب است کہ آنرا پنج گنج گویند۔ چنانچہ اول علم قرآن با تفسیر و احادیث۔ دویم علم دعوت کہ برآید یکدم تکبیر۔ سیوم علم کیمیا نظر کہ مردہ دل را نظر عارف باللہ زندہ کند کہ وجودش اکسیر و چہارم: علم از تا شیر تصور اسم اللہ روشن ضمیر۔ پنجم: علم فانی اللہ فقیر بر نفس امیر۔

پس این چنین پنج علم بطریقہ قادری روز اول مرشد قادری، بدست آورده فقر اختیاری دست دہد، بعد از ان طالب طریقہ قادری از دنیا غسل کند و از آخرت وضو سازد و دوگانہ بدین ترتیب بخواند کہ باشتغال اللہ یگانہ کہ

در یک رکعت بخواند -

قَوْلُهُ تَعَالَى:

وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ط

و در رکعت دوم بخواند،

قَوْلُهُ تَعَالَى:

وَكَفَى بِاللَّهِ وَكِيلًا ۝

و:

مَا جَعَلَ اللَّهُ لِرَجُلٍ مِنْ قَلْبَيْنِ فِيْ جُوفِهِ ۚ

و در رکوع و سجود فبا نیا آورد و در قعدہ بی حساب بخواند -

حدیث:

تَرَكُ الدُّنْيَا رَأْسُ كُلِّ عِبَادَةٍ حُبُّ الدُّنْيَا رَأْسُ كُلِّ خَطِيئَةٍ ط

پس بدست راست سلام دهد و بخواند:

السَّلَامَةُ فِي الْوَحْدَةِ وَالْأَفَاتُ بَيْنَ الْإِثْنَيْنِ ط

بدانکه سلامتی در وحدانیت اللہ است و واحد اللہ است - هر که از وحدانیت بیرون آید در شرک و کفر افتد که

لا سؤلی اللہ همه بلا پیدا شود و از دست چپ سلام دهد و بخواند -

دعا:

اللَّهُمَّ احْيِيْنِيْ مُسْكِيْنًا وَاَمِتْنِيْ مُسْكِيْنًا وَاَحْشُرْنِيْ فِيْ زُمْرَةِ الْمَسْكِيْنِ ط

که مسکین فقیر ساکن لا هوت را گویند، فقیر یکہ غرق دوام متقی اللہ - این چنین فقر فخر محمدی است، هر دو دست

برابر سینه برداشته دعا بخواند:

اللَّهُمَّ إِنِّيْ أَعُوْذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ وَقَلْبٍ لَا يَخْشَعُ وَمِنْ نَفْسٍ لَا تَسْبَعُ وَمِنْ دُعَاءٍ لَا يُسْمَعُ ط

اللَّهُمَّ إِنِّيْ أَعُوْذُ بِكَ مِنْ هَؤُلَاءِ الْأَذْيَعِ ط

بدانکه شخصی که مقدار چه حب دنیا در دل داشته باشد اگر تمام و لیان که بر روی زمین اند، تمامی یکجا جمع شوند تا

آنکه حب دنیا که باشد از دل او بخرید، و اولیاء سیاسی دل و کدورت دل و زنگار دل از راه معرفت رفتن ندهد، از برای

آنکه حب دنیا شل زهر قاتل است - حب دنیا بخورد ایمان را و زهر قاتل خورد جان را -

حدیث:

اَلدُّنْيَا يَأْكُلُ الْإِيْمَانُ كَمَا يَأْكُلُ النَّارُ الْحَطْبُ

بدانکه روزی حضرت پیر دنگیر معشوق سبحانی قدس سره العزیز از خانه بیرون برآمدند۔ بر دروازه ابلیس استادہ دیدند۔ فرمودند کہ ای ابلیس ملعون! چرا اینجا آمده ای؟ برو۔ ابلیس گفت: یا غوث الاعظم! غلامی درم دنیا اندرون برده است۔ از برای درم انتظار استادہ ام۔ درم دنیا متاع قلیل من است۔ قلیل پارچه حیض آلودہ زن را نیز گویند۔  
قَوْلُهُ تَعَالَى:

قُلْ مَتَاعُ الدُّنْيَا قَلِيلٌ ط

ہر کہ درم دنیا نگہدار و ابلیس گفت: یا پیر! آن جان من است و برادر شیاطین بی دین۔ علیہ اللعنت من است۔ حضرت پیر دنگیر اندرون رفت، درم دنیا را از اندرون آورد و با ابلیس داد و شیطان آن درم دنیا را بلب بوسیدہ برچشم نہاد۔ حضرت پیر قدس سره فرمودند! ای ملعون! درم را این چنین چون کردہ ای؟ ابلیس گفت: یا پیر! درم دنیا جسم و جان من است۔ ہر کہ درم دنیا را بدو تنی دنگیر، تا شیر درم از دست تا شیر بدل کند و بگرفتند در دست درم دل اوسیاہ شود۔ از اونیکی بگرد و در راہ کبر و هوا و حرص و حسد طمع و آنچه بدین مانند ناشایستہ افتد و بکشت۔ ابلیس گفت: یا پیر دنگیر! اہل ہوا خواہ عالم فاضل باشد، خواہ جاہل، فقیر تقویٰ باشد طالب من و مرید، دنیا مرید من است و غلام دنیا غلام من است، در خانہ کہ درم آید، ہر آنکس برادر من شود، در آن خانہ برادر من همان برادر من است میگیرم جان و سلب کنم ایمان۔ دروغست کہ راہ راستی بروی بند کنم کہ قال اللہ و قال الرسول (صلی اللہ علیہ وآلہ وسلم) آنرا ناپسند آید۔ ودل اوسکیں ظاہر آراستہ۔ ہفت رنگین و در ہر رنگ آنرا زینت درم دنیا میدہم و مرا اورا بر جوعات فریفتہ و فریب کنم تا آنکہ نذر نیاز دہند و زیب آراستی او آراستہ بماند۔

حضرت پیر فرمود کہ ای ملعون! دشمن سخت بر تو کیست؟ ابلیس گفت کہ دشمن سہ کس سخت تر کہ، بجان من تیر میزنند، اول عالم عامل کہ در جہان علم روشن چراغ است و دوم دشمن من فقیر کامل کہ بذکر اللہ، معرفت تنج الہی مرا قتل کند یا برادر نفس امارہ من، سیوم دشمن من تخی کہ بکار و سخاوت ہر دو دوست مرا بر دہ تخی را من ہر دو دوست بگیرم کہ مسائل را مدہ۔ علماء عامل و فقیر معرفت الہی موج دریا و تخی کریم صفت کہ دائم بخدا، طریقہ قادری۔ دیگری کہ از طریقہ قادری دعویٰ کند بمقابلہ مرتبہ بلند قادری مجمل بایستد، ہمہ کس خیر از قادری یافت، ہر کہ این جا یافت، جای دیگر نیافت۔

طریقہ قادری بی ریاضت بار از گنج بی رنج بخش، صاحب کرم و فارغ از راہ کشف کرامات، ایشان غرق مع اللہ باسم اللہ ذات عارف باللہ مشاہدہ نور اللہ تجلیات وصال۔ اینست مراتب قادری لازوال، ہر کہ غوثی و قطبی و ولایت و ہدایت، بادشاہی دینی، دنیوی، اولیاء ولی مقربیت مولیٰ، فقیر فانی اللہ بقا باللہ روشن ضمیر بر نفس امیر، ہر کسی

که مراتب بمراتب یافت از حضرت شاه محی الدین قدس الله سره العزیز یافت که کلید هر دو جهان فیض بخش رحمان بدست ایشان است - هر که منکر از ایشان بی بهره و بی نصیب، مردود الحق هر دو جهان پریشان، بی دین، بدکیشان، محروم از معرفت الهی از سلسله سلوک فقرا این درویشان - نعوذ بالله منها -

### ابیات

قادری قدرت خدا با حق رفیق      میخورد خون از جگر با حق غریق  
نظر ایشان عرش بالا ناظر است      هر مقامی پیش ایشان حاضر است  
از ازل تا ابد زیش با قدم      هر که ایشان شد مریش نیست غم  
هر که نام گفت میران شد مرید      روز اول شد مراتب بایزید  
قال حضرت شاه محی الدین قدس سره:

قَدَمِيْ هٰذَا عَلٰى رَقَبَةِ كُلِّ وَلِيٍّ لِلّٰهِ ط

قول حضرت شاه محی الدین قدس سره:

اَلْاَنَسُ بِاللّٰهِ وَالْمُتَوَحِّشُ عَنْ غَيْرِ اللّٰهِ ط

### ابیات

سیرد و شصت نظر بر بنده مراست      بنده را مرتبه بنگر بر ما تا بکجاست  
بیوفائی مکن و از در ما دور مرو      زانکه ما را از ازل تا به ابد با تو صفاست  
روی ناشسته و چرگین شده از چرک گناه      بی آب اگر شسته شود رحمت ماست  
هم بدست تو دهم نامه تو روز حساب      تا نداند کس دگر که در آن نامه چه است  
یک کنوئی ترا ده بدهم در دنیا      باز در آخرت آن هفت صد و هفتاد است  
گر بدی از تو بر آید بکرم عفو کنم      این چنین لطف و کرم غیر من ای بنده کراست؟  
نار دوزخ چه کند با تو چرا ترسی ازان      ظاهر و باطن تو چون همه از نور خداست  
هر چه خواهی از من بطلب تو شرم مدار      بر من ای بنده اجابت بود و بر تو دعاست  
تو زمن همیزم و شیر و نمک و دیگ بخواه      من وکیل تو ام از من بطلب هر چه بزر است  
من عطا کردم امت ایمان ز عطا کرده خویش      کی ستانم ز گدای که برو صدقه رواست  
با تو ام من همه جاترس تو از شیطان چیست؟      چون پناهت منم ابلیس کجا گو که کجاست؟  
بیوفائی همه از جانب تست ای محی الدین      ورنه از من که خدایم همه از مهر و وفاست

یاد کن آن وقت زیر پایت سر هر که را با چشم بر صاحب نظر  
 هر که با ادبست مثل جبریل شد هر که بی ادبست آن ابلیس شد  
 پای بر گردن ولی و هر اولیاء بر گردن پیر ما شد قدم مصطفیٰ  
 هر که منکر می شود از پای ما آنکی گمراه گردد سر هوا  
 پیر من زنده بزنده جان پاک احتیاجی نیست آنرا زیر خاک  
 شاه میرانّ حتی دیش حتی جان با هر سخن حاضر بود با هر مکان  
 کور چشمی را بود چشم حجاب کور چشمی کی به بیند آفتاب  
 بر من پیغام از پیغمبرست پیغمبری پیغام امت و رهبرست  
 مرده پیری با مریدی هیچ کار با طلب حاضر نگردد ز انتظار

پیری که بال و پر ندارد و هر دم از مریدی خبر ندارد، از گناه بیرون نیارد و وقت نزدیک مردن مرید را از خدا و رسول خدا صلی الله علیه و آله و سلم التماس نموده از ان یکجا ثابت نگرداند، آن را پیر نتوان گفت، آن بی پیر است و مرید اوبی نظیر۔ پیری و مریدی نه آسان کار است۔ در پیری و مریدی عظیم سراسر پروردگار است۔ از پیران این زمانه استخوان فروش و ابل شرب با ده نوش هزاران هزار بار استغفار گردانیده۔

قَوْلُهُ تَعَالَى:

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۖ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ۖ

بدانکه هر که از عجب و غرور برسد معرفت الہی قرب نور الله حضور عجب و غرور است۔ یعنی جلالت و غصه از غلبات مستی گویند۔ مستی در حقیقت و معرفت قرب الله حضور است یعنی جلالت بی امن با امن سبب است۔ در حقیقت و معرفت دائمی فقیر شود از تصور تا غیر اسم الله وجود و فکر از پاکی ذکر الله مطلق نور است و فقیر راه اسم الله قرب وصال حضور است و ابل حضور را ازین دو مقام گذشتن ضرور است۔ یعنی بر آمدن از جلالت که مجموعه جبل است یعنی نارنگی بر خود مغرور و از غرور مستی بسیار پیدا شود، و از مستی برادر مسلمانان را آزار رسد۔ دوم بر آمدن از جمالیت که جمالیت جو هر جان را آزار دهد۔ هر که از جلالت و جمالیت بگذرد، این هر دو مقام طی کننده۔ پس پشت انداز دور و جمعیت آرد و جمعیت مجموعه انسنگی و هوشیاری را گویند، هوشیار را نظر بر روز قیامت و حساب پروردگار، برادر مسلمانان را نفع دهد۔

ابیات

فارغ از سود و بی غم از ضرر دو جهان را به نیم جو نخرم



قائم بچو شیر در بیشه نه چو سگ بهر جیفه در بدرم  
 زر جزایم چو لعل رمانی زر ازان زرد روست در نظرم  
 از فریب جهان خبر دارم تا نه گوئی که مرد بی خبرم  
 بهر یک نان چه منت دونان همتی به ز منتی که برم

ذکر از وجود چهار قسم می نیز و ذکر یک بدوق الہی می نیز، آن ذکر لازوال است۔ این چنین ذکر را صاحب مشاہدہ نور اللہ بین صاحب وصال دم گویند۔ از ذکر ذکر را پیدا شود و ہر دم نوع ذکر۔ ذکر احوال این چنین در کردار صاحب فیض و کرم گویند۔ ابتدای معرفت الہی اَللّٰهُ اَكْبَرُ بِرَبِّکُمْ آواز ہزار سال افتادہ مانند شنیدن اَللّٰهُ اَكْبَرُ آواز بعبودیت پروردگار نماز و از آن کثرت معرفت الہی راز، بعد از آن روشن ضمیر شد۔ چشم ازین فقیر بردنیابی نیاز۔

عجب دارم از آن مرشد خام تا تمام کہ طالبان را میرساند بسر و شیطانی مطرب آواز و آواز یکہ در نص قرآن وحدیث و علم فقہ مسائل کلمہ طیب لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ ط نباشد آن آواز مطلق شیطانی۔ شخصی کہ بر آواز سر و شیطانی مثلاً مشتاق شود، آن مردہ دل نفسانی است۔ ہر آنکس محروم از معرفت الہی، او از ازل خدا و محروم از نماز خدا و محروم از راہ ازل خدا و محروم از چشم معرفت و از ازل خدا۔ طایفہ سر و مردہ دل نفسانی۔ سر ہوا عالمان را از علم سر بسر ہوا است۔ دانی این ہوا کجا است ہوا۔ ایشان را بہشت استغفار است نور اللہ۔ دنیا را سر بسر ہوا دانی کجا است ہوا۔ دوزخ نار میسوزد و حرص خواری۔ و عارف باللہ فقیر بیچ بہ ہوا تعلق ندارد کہ آن را از معرفت مطلق باطن معبور، وحدانیت غرق حضور در صفا است۔ ایشان طریق حضوری و رزندہ از برای آنکہ بر دل حرص و حسد، کبر، طمع و کدورت نیارند۔

### بیت

عارفان را رو بین از دل صفا است

باش عارف تا ترا وحدت خدا است

بدانکہ اہل دنیا غلام دنیا است۔ دنیا و اہل دنیا غلام فقیر عارف باللہ۔ اولی الامر عارف باللہ خدا و ندا اگر غلام در خانہ کہ دنیا و اہل دنیا است و رأی عیب ندارد و اگر غلام خدا و ندا را شناسد۔ حکمت اینست اوّل آنکہ دنیا را انبیاء و محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم اختیار نکردہ اند۔ زیرا آنکہ بی دین است۔ دیگر آنکہ غلام دنیا چشم ندارد و دل سیاہ و وجود خشم دارد۔ اکثر غلام دنیا عقل کم دارد کہ مغز او دنیا خوردہ بی مغز نم دارد۔

بدانکہ کسی کہ تصور اسم اللہ و بذکر اللہ چنانچہ بذکر دوام و فکر تمام مشغول میشود، اللہ تعالیٰ بر آن بندہ نظر رحمت جمالیّت کند، آن را از نظر جمالیّت خدا معرفت، نور جمال مشاہدہ نور بیست ربوبیت وصال مشاہدہ۔

شخصی که بذکر دوام الله و فکر تمام و به تصور اسم الله بر دوام مشغول نباشد، خدا تعالی بروی نظر جلالت، قهر و غضب کند، و او را ترقی عز و جاه و نیا دل سیاه بحرص و حسد و هوا و کبر و طمع تناه بروی کشاید، محروم از معرفت الله شب و روز بحرص و نیا سوز آن گمراه۔

### ابیات

دنیا ز بهر خدمت مردان خدا    دنیا بی خدمت بود لائق سزا  
بر سر شرمنده باشد رو سیاه    این چنین دنیا بود قهر اله  
دنیا حرص و حسد کفر و نفاق    دنیا و شیطان هر دو بایک اتفاق  
نفس اماره بدنیا در طلب اصل دنیا جیفه طالب او کلب  
حدیث شریف:

قَالَ عَلَيْكَ السَّلَامُ:

الدُّنْيَا جَيْفَةٌ وَطَالِبُهَا كِلَابٌ ط

عجب دارم از آن قوم که شب و روز می خوانند:

قَوْلُهُ تَعَالَى:

إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ط

لَا يُحِبُّ الدُّنْيَا

سر عبادت و راه عبادت است۔

حدیث شریف:

قَالَ عَلَيْكَ السَّلَامُ:

تَرَكُ الدُّنْيَا رَأْسُ كُلِّ عِبَادَةٍ حُبُّ الدُّنْيَا رَأْسُ كُلِّ خَطِيئَةٍ ط

یک لکھ و هشتاد هزار پیغمبران کم و زیاده در باب دنیا هم چنین فرموده اند۔ هر که خلاف از فرموده پیغمبران کند، هر آن کس مسلمان چطور باشد، بلکه حیوانی گاؤ و خر مستور باشد۔

### ابیات

فقر از عین است عین بین    چونکه دو عین یک شود حق الیقین  
سواد الفقر در چشم سیاهی    نمانده پرده بین سر الهی  
از ان حرفی بوحدت خوش بخوانی    حرف بحریت ازان در معانی

ز بهر طالبان از آسانی که دل را یافتم سرّ معانی  
 بجز پیری نباید رفت این راه که پیری میدهد از سرّ آگاه  
 کسی پیری ندارد پیر او چیست؟ که پیر او بود ملعون ابلیس  
 باهُو مرا پیر است هر دم دنگیر است فنا فی الله جیلانی فقیر است  
 قَوْلُهُ تَعَالَى:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ

حدیث:

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

لَا دِينَ لِمَنْ لَا شَيْعَةَ لَهُ وَمَنْ لَا شَيْعَةَ لَهُ فَهُوَ شَيْطَانٌ ط

در پیری و مرشدی و مریدی و طالبی عظیم سرّ اسرار - مرشد شدن نه آسان کار -

## شرح ذکر دوام

ذکر یک ذکر خفیه ذکر را معلوم نباشد زیرا که ذکر خفیه از دیدن تصورات تاثیر اسم الله در تمام وجود همچنان جاری گردد، چنانچه نمک در طعام و چنانچه شیر در آب - بدانکه ذکر خفیه را از چهار چیز شناخته می شود - اول آنکه از تصورات تاثیر اسم الله ذکر خفیه را چنان لذت و حلاوت رود بدارا لذت یک ذره از مشرق تا مغرب کل مخلوقات تمام عالم برسد از ان لذت چنان بی هوش شود که بصورت اسرافیل روز قیامت برنجیزد - و چنان غرق شود که از خود بی خود گردد و اگر کسی برتن او سربق زند، وجود آن را ذره ذره کند، هرگز نه چنبد، ذکر ذکر خفیه از تاثیر تصور اسم الله پیش ذکر خفیه تمامیت دنیا و آنچه بروی زمین با او دهند، هرگز نظر نکند که در نظر او خاک و زر برابر - چهارم ذکر ذکر خفیه را از تصورات تاثیر اسم الله چنان اشتغال الله استغرق مع الله مقام لوحی مع الله که حق سبحانه تعالی می فرماید که ای ملائیکان! به بنید این بنده من بمن چه مشغول و مستغرق که هر دو جهان را یاد ندارد و بجز معرفت مشاهد نور الله تجلیات ذات من بدیگر نظر ندارد - منکه خدا میم مرا سوگند خدای خود است که این بنده را من ثواب چندان ثواب دهم که هر دو جهان بکشد و از عالم فرق گیرد -

حدیث:

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

تَفَكَّرِ السَّاعَةَ حَيِّرٌ مِّنْ عِبَادَةِ الثَّقَلَيْنِ ط

قَوْلُهُ تَعَالَى:

وَإِذْ كُذِّبَتْ إِذَا نَسِيتَ (الکہف-24)

این چنین ذکر، فکر، استغراق در طریقه قادری هر که از این سواد عوی کند، دروغ گو باشد۔ غلام قادری دنیا و شیطان را سلب کند و طریقه قادری را نتواند که شیطان و دنیا بر او غالب آید، برکت شریعت و قدم معرفت که حضرت پیر و سنگیتر نائب محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم، بیچ حال و احوال از مریدان غافل نیست۔ آن مرید یکہ باعتبار رابع و بایز اہل روح نہ مثل مرید طالب نفسانی، طالب دنیا، مرید شیطانی۔ شخصی را کہ مراتب از غوث و قطب فائق تر نباشد، از مریدان حضرت پیر (دیگر) نباشد، مرید حضرت پیر میدانومی بیند راه ازل وابد۔

اللَّهُ بِسْمِ مَا يَسُودُ اللَّهُ هُوَس ط

تمام شدن گنج الاسرار از تصانیف حضرت مولانا سلطان العارفین سلطان باهو قدس سرہ العزیز۔

اللَّهُ

The Book Ganj-ul-Asrar, written by the greatest Sufi Saint of the Sub-continent, Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo, claims and proves the superiority of The Sarwari Qadri Order over all the other mystic orders. It also highlights the grand status of the Perfect Spiritual Guides of Sarwari Qadri Order and their followers on the basis that they all are blessed with eternal Closeness and Vision of Allah and hold the status of belovedness in the court of The Holy Prophet and Ghaus-ul-Azam Shaikh Abdul Qadir Jilani. Hazrat Sakhi Sultan Bahoo has also discussed the do's and don'ts for a Sarwari Qadri follower which are very helpful for every disciple whether he is at initial level or final. This book also explains the reality of this world and the catastrophes of its love. If read with complete faith and followed with sincerity, this Divine Book can take its readers to the highest spiritual level.

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